



*The reverend, faithfull, and profitable Minister
of Gods word Richard Sibbes, D:D: master
of Katherine Hall in Cambridge, & preacher
of Grayes Inne, London .*

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THE S A I N T S P R I V I L E D G E

O R
A Christians constant
Advocate.

Containing a short, but most sweet
direction for every true Christian
to walke comfortably through
this valley of teares.

*By the faithfull and Reverend Di-
vine, R. S I B S, D.D. and some-
time Preacher to the Honourable
Society of Grays-Inne.*



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THE
SALUTE
FELICITY
OR
A CHRISTIAN'S CONSOLE
MENT

Containing a full and perfect
account of every Christian's
duties and privileges

By the Rev. Mr. John
R. ...

...
...
...



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demption of man: after hee had accomplished that great worke, he ascended thither againe. And knowing his Disciples would take his departure very heavily, he labours to arme them against the assaults of all griefe and sorrow that might otherwise oppresse them, and that by many arguments. Among the rest, this is not the least, that when he is gone away, he will send the Comforter unto them. God never takes away any thing from his children but hee sends them a better. And this Comforter whom hee promised to send shall beare them through in all their Ministry, all function, and in effect he thus bespeakes them. You my Disciples are to encounter with the world, Be of good
good

good comfort, my Spirit shall goe along with you, and hee shall reprove the world of sinne, righteousness, and judgement. Of your selves you are too weake, but the Spirit shall strengthen you, and make way into the hearts of those that shall be saved, by convincing them of sinne, righteousness, and judgement; So that be not discouraged, the Spirit shall breath courage into you and make way for your doctrine. When the Comforter is come, he shall reprove the world of sinne, and of righteousness, and judgement: Of sinne, because they beleve not in me; Of righteousness, because I goe to the Father; Of judgement, because the Prince of this world is judged.

There are three maine parts of salvation.

Knowledge of our misery, knowledge of our deliverance, and a life answerable. The Holy Ghost shall worke all these, hee shall Convince the world of their owne sinne, of righteousness by a Mediator, and of a reformation of life: So that the Holy Ghost shall goe along with you in the carriage of the whole businesse of mans salvation. Where hee begins, hee makes an end. Where he Convinces of sin, hee Convinces of righteousness, and then of a necessity of a reformation, hee beares all afore him, and he doth it in a spirituall order.

I.
Convin-
cing of sin

First, hee Convinces the world of sinne, then of righteousness, then of judgement, because it were in vaine to Convince of the righteousness

nesse of Christ, unlesse he hath before Convinced of sinne; For who cares for balme that is not wounded? who cares for a pardon that is not condemned? therefore hee Convinces of sinne first. I have spoken heretofore of Convincing of sinne.

Here is a threefold Convincing, of sinne, of righteousness, and of judgement, and every one of these hath a reason added thereto. *Of sinne, because they beleeve not in me; Of righteousness, because I goe to my Father; Of judgement, because the Prince of this world is judged.*

The Holy Ghost begins with Convincing of sinne; What is this Convincing? It is a cleare and infallible demonstration of our condition,

What is this convincing.

It brings a commanding light into the soule, It sets downe the soule and takes away all cavills, all turnings and windings. To Convince is to make a man as the Psalmists phrase is, lay his hand upon his mouth. Light is a convincing thing, now wee see the Sun we see it is day, though ten thousand men should say it is not day, wee would not beleeve them, because the convincing hereof is undeniable, that he must bee an unreasonable man that gaine sayes it.

So then, the Spirit of God brings a commanding light into the soule undeniable; thou art thus and thus, here no shif-ting, no winding and turning will serve the turne, when the Holy Ghost comes with this light. I do but plainly unfold this. This

This Conviction of the Holy Ghost is not in generall onely, that all men are sinners, but particular and strong, thou art a sinner, and thou art in danger of damnation; And it is universall, taking in finnes of nature, finnes of life, finnes of the understanding, will, and affections, and it is not of sinne onely, but of the misery by sinne, of the danger, folly, and madnesse of sinne, and of the aggravations that greater sinne: as of stifling so many good motions, withstanding so many meanes, abusing so many mercies. The Holy Ghost Convinces us thoroughly, that wee can have nothing to reply. Because I have spoken of this before, I am short. Beloyed, unlesse the Holy Ghost Convince, there will

be no Convincing, our deceitfull hearts have so many windings and turnings; proud nature armes it selfe with defences, as a hedge-hogg winds himselfe round and defends himselfe by his prickles. So you have many cloath themselves with strong words, ill translations upon others, frivolous mitigations, the way of the multitude, as with a coate of male to keepe out this Conviction, that did not the Holy Ghost strike in hard with their consciences, Thou art the man; this worke would never bee done.

Quest.

But you will aske me this Question, how shall we know common Conviction of conscience from this of the Spirit? for carnall men that goe to Hell are Convinced by a com-

mon conviction, what is this saving Conviction?

|| I answer, Common Conviction by the light of Nature is a weake Conviction, a little sparke will shew a little light, but it will not inlighten a roome, it must be the worke of some greater light, as the Sun; the Spirit is a strong light, stronger then naturall conscience. Naturall conscience and common light is of some breaches of the second Table. Naturall conscience never Convinces of corrupt nature, but the Spirit doth most of all, as you may see in *David, Psal. 51*. He resolves all into this, as if hee should say, what should I tell you of my murther and Adultery, in sin did my mother conceive me, so a true Christian doth not

*Ans.
I Difference.*

Psal. 51.

2 *Difference.*

look to the branches so much as to the root.

Then againe, a naturall conscience when it Convinceth a man, it is against his will, it makes him not the better man, he mends not upon it, but hee is tortured and tormented; But a man that is convinced by the Holy Ghost, he takes Gods part against himselfe, he is willing to be laid open that hee may find the greater mercy; So that there is a grand difference betweene common conviction of nature, and the Conviction of the Spirit. The Conviction of the Spirit is the light of the Spirit, which is of a higher nature then that of naturall conscience, I will send the Comforter, when hee comes hee will greatly inlighten and

over-

over-power the soule.

Againe, the Conviction of the Spirit sticks by a man, it never leaves the soule: But that of an ordinary conscience it is but for a flash, and after they are worse then they were before. I must cut off these theſe things, because the time is alwaies paſt upon theſe occasions before we begin.

Come we therefore to make ſome Uſe. The Spirit doth Convince of ſin. But how? by the Miniſtery ordinarily, though not alone by the Miniſtery. Therefore we muſt labour willingly to ſubmit to the Miniſtery Convincing of ſin. Conſcience will Convince firſt or laſt. Is it not better to have a ſaving Conviction now to purpoſe, then to have a bare deſperate Conviction in Hell.

Uſe I.

O beloved all the admonitions we heare, if wee regard them not now, we shall hereafter, therefore labour to make good use of this Sword of the Spirit of God, and it is an argument of a good heart to wish, O that the Ministry might meet with my corruption, that it may be discovered to me to the full. A true heart thinkes sinne the greatest enemy, and of all other miseries it desires to be freed from the thraldome thereof; For that defiles Heaven and Earth and separates God from his creature. Its that that threw Angels out of Heaven, *Adam* out of Paradice. What imbitters blessings and puts a sting into all afflictions but sinne? if it were not for sinne wee would take up any crosse, and beare

bear any affliction more quietly then we doe.

Therefore as we desire to be saved, and to stand with comfort before God at the day of judgement, let us desire and endeavour to bee thoroughly Convinced of sin. Take heed of resisting the Spirit of God in the Ministry: why are so many led captive of their lusts, but because they hate the Ministry of the Word, they looke upon it as *Abab* did upon *Elias*, Hast thou found me, O my Enemy. They naturally are in love with their sinnes, and there is none so much hated as those that present themselves to themselves. A man take him in his pure naturalls, is a foolish creature, his heart rises against Conviction. You see the Pharisees
wife

Wise men, Learned men being convinced they hated Christ to the death; why? because he did untombethem and discover the dead mens bones within. So many now a daies that are convinced, hate any that by life or speech discover their sinne unto them, if it were possible and in their power to the death. Thus the Holy Ghost convinces of sin. But before I leave this point, let me add this from the reason or ground of this Conviction [*because they beleeve not in me*] That unbeleeve makes all other sinnes damnable, no sinne is damnable if we could beleeve and repent. Therefore we are convinced of sin, because we doe not beleeve: as we say of a man that is condemned, because hee cannot reade,

reade, therefore hee is condemned, he should escape if he could reade being for no great fault; so it is here, it is not beleeving in Christ and repenting makes all other finnes deadly.

The differing of one man from another is their faith and repentance, some there bee whose finnes are greater then others, yet by the Spirit of God and faith, they worke them out every day. It is faith in the brazen Serpent that takes away the sting of the fiery Serpents.

I have done with the conviction of sinne. Let us now come to speake of the conviction of Righteousnesse.

Of righteousnesse, because I goe to my Father and you shall see mee no more; It is a fit time for the

2.
Convi-
ction of
Righte-
ousnesse.

the Holy Ghost to convince Gods people of righteousness when they are convinced of sinne before, then they can relish Christ: Balme is balme indeed when the wound is discovered and felt, O then a pardon is welcome when the party is condemned. The reason of this conviction of righteousness is, *because I goe to my Father and you shall see me no more.* The Holy Ghost as he sets on sin upon the conscience, so he takes off sinne by applying to the conscience the righteousness of Christ, this is his office, first, to convince the world of sin, and then to convince of righteousness, whereby we stand righteous before God.

And this righteousness here is not our owne inherent, but

but the righteousness of Christ a Mediator, God and man.

The Holy Ghost convinces of righteousness in this order of a fourfold gradation.

First, that there must be a righteousness, and a full righteousness.

The second is this, that there is no such righteousness in the creature.

Thirdly, that this is to be had in Christ the Mediator.

Fourthly, that this righteousness is our righteousness.

First, there must be a righteousness, for we have to deale with a God who is righteousness it selfe; and no unclean thing shall come into Heaven, unlesse we have a righteousness, how shall wee looke
God

A fourfold gradation of conviction of righteousness.

I.
Gradation.

2.
*Grada-
tion.*

God in the face, or how can we escape hell.

Now for the second, that it is not in any creature men or Angels; we have not a righteousness of our owne; for there are divers things to be satisfied, God himselfe, and the Law, and our owne consciences, and the world. Perhaps we may have a righteousness to satisfy the world, because we live civilly; O but that will not satisfy conscience; And then there must be a satisfaction to the Law, which is a large thing that condemnes our thoughts, desires, but God is the most perfect of all. Put case wee have a righteousness of a good carriage among men; this will not satisfy God, and the Law, it will not satisfy conscience;
men

men they are our fellow-prisoners, conscience will not be contented but with that which will content God, when conscience sees there is such a righteousness found out by the wisdom of God that contents him: else conscience will be alwaies in doubts and feares.

Thirdly, this righteousness is to be had in Christ. What is the righteousness of Christ? The righteousness of Christ is that righteousness that is founded upon his obedience, active fulfilling the Law, and passive discharging all our debts, satisfying Gods Justice; the meritoriousness of both of them is founded upon the purity of his Nature, all his sufferings and doings had their excellency from the per-

3.
Gradation.

4.
*Grada-
tion.*

personall Union of God and Man, in reference to which Union we may without blasphemy averre that God performed the Law, God died for us.

Fourthly and lastly, this righteousness is our righteousness, the Spirit convinces that this belongs to all beleevers, for it is better then *Adam* had, his righteousness was the righteousness of a man; This righteousness is the righteousness of a Mediator; And it is such a righteousness, that when we are cloathed with it, we may goe through the Justice of God, We may have accessse with boldnesse to the throne of grace, and say, Lord I come in the righteousness of Christ that hath appeased thy wrath and satisfied thy justice:

justice: this the Holy Ghost convinces of.

But you will aske me, how doth the Holy Ghost convince me of the righteousness of Christ?

Quest.

I answer, First, the Holy Ghost presents to the soule the knowledge of this excellent righteousness, and then creates a hand of faith to embrace it being proposed; you that are humble and broken-hearted sinners, here is Christ for you. The Spirit of God doth not onely reveale the excellency of Christ, but that this belongs to me, that Christ is given for me, and that revelation of the Spirit doth sway the soule, when the Spirit doth not tell in generall only, that Christ is an excellent Saviour, but shall relate to a Christian soule

Ans.

soule God gave Christ for thee: this swayes the heart to rest upon Christ, whereupon the marriage is made up betwene the soule and Christ, the soule saies I am Christs, and I give my selfe to Christ, and to whatsoever accompanies Christ: and then as it is in marriage, the persons by vertue of that relation have interest into each others substance & estate. So when this mystical marriage is made up betwene Christ and us, we have a right unto Christ by all rights, by titles of purchase and redemption; He hath purchased Heaven for us, and us for Heaven; all that Christ hath is ours, all his good is ours, our sinnes his, and his righteousness ours; So when the Holy Ghost convinces mee of Christs

Christs righteousness, and gives me faith to embrace it, then Christ is mine with all he hath. By this I have spoken you may see how the Spirit convinces, doe but imagine what a blessed condition the soule is in when this match is made.

But you will aske me why is the sending of the Spirit necessary for the convincing of this righteousness?

I answer, for divers reasons.

First, because it is above the conceit of man, that there should bee such a righteousness of God-Man; therefore it is discovered by the Spirit, and when it is discovered, the Spirit must open the eyes of the soule to see, els we shall have a naturall knowledge

Reas. I.

ledge of supernaturall things; for a man by a naturall knowledge may understand them, so as to be able to discourse of them, therefore to change the soule, there must be a supernaturall sight to see supernaturall things. A divell incarnate may know all things and yet want to see, onely the Holy Ghost gives inward sight, inward eyes, and workes faith to see Christ as mine.

Reas. 2. Againe, the sending of the Holy Ghost is necessary for this conviction, because hee alone must set downe the soule and make the conscience quiet, who is greater then the conscience. Conscience will clamour thou art a sinner, the Holy Ghost convinces, in Christ thou art righteous. The Holy Ghost onely knowes
what

what is in the heart of God the Father, and in the heart of every man: Hee onely knowes the intent of the Father to every Christian, and can answer all inward Objections and Cavils of flesh and blood raised up against the soule; therefore the convincing of the Holy Ghost is necessary. Howsoever Christ hath purchased our peace, yet the Holy Ghost must apply it: For the conscience is so full of clamours, that unlesse the Holy Ghost apply what Christ hath done, conscience will not be satisfied: God the Father hath appointed Christ, and Christ hath wrought it, but the third person must apply it to the soule, to assure us, that this belongs to us. The application of all good things to the soule

120011

C

that

that Christ the Sonne hath wrought, is the proper office of the third person. In civill Contracts here there must not only be a purchase but a Seale, though Christ hath wrought righteousness for us, the Spirit must Seale it to every soule, this righteousness belongs to you, Christ is yours with all that is his.

Reas. 3.

Againe, it must needs be a worke of the Spirit, because flesh and blood is full of pride and would faine have some righteousness of their owne, the Jewes were of this temper, and it hath beene the greatest question from the beginning of the world till this day, what is that righteousness whereby we must stand before God, but Gods Spirit answers all objections. Beloyed, the best of us
though

though in an estate of grace, if the Holy Ghost do not convince us, wee shall be in darknesse and call all into question, therefore we must not bee convinced onely at the first, but in a continued course of Christianity: unless the Holy Ghost doth this, we shall fall into a dungeon of darknesse, therefore the convicting of the Holy Ghost is necessary.

Beloved this should make us take heed how wee heare, and how we reade, even to beg this convincing of the Spirit in every Ordinance. O Lord vouchsafe the Spirit of revelation, and take the scales off mine eyes, that as these are truths of themselves, so they may bee truths to me. Sway my soule that I may cast my selfe upon thy mercy in Christ, &c.

Ob.

I must answer some Cases that many a poore soule is troubled withall. Alas I am not convinced by the Spirit, that Christ is my righteousness therefore what case am I in?

Answ.

I answer, some are more strongly convinced, and some lesse. Let a man be carelesse of holy duties, and he is lesse convinced, but let him be constant therein, and hee shall finde the Holy Ghost convincing him more strongly, that the righteousness of Christ is his; there are many presumptuous persons that turne the grace of God into wantonnesse, who because through the Enthusiasmes of Satan they never question their estate, but conceit themselves to bee good men and in the estate of grace, think this to bee the convincing of the

the Holy Ghost: whereas this is a generall rule, Spirituall convincing is not totall but alwaies leaves in the heart some drugs of doubting, as a ship that rides at anchor, though it may reele too and fro, yet is it safe for the maine. So it is with the soule that is truly convinced, it is safe for the maine, yet it is tumbled and tossed with many doubts and feares, but their Anchor is in Heaven.

Take this for a ground of comfort subscribed unto in the experience of all beleevers, that the Spirit of God so farre convinces them of Christs righteousness, as preserves in them such a power of grace as to cast themselves upon the mercy of God in Christ; and God will not quench that sparke, though there be little

for no light, yet there will bee heate; God will send his Spirit into the heart, so farre as it shall not betray it selfe to despaire, and let such a beame into the soule, as all the power in hell shall not be able to keepe out; but it is our owne neglect that we are not more strongly convinced, so as to break through all. This is the priviledge of a constant carefull Christian, to be strongly convinced of the righteousness of Christ.

Thus we see how the Holy Ghost convinceth us of righteousness, other things I must omit. If this be so, I beseech you let us not loose our priviledges & prerogatives, doth God give grace, and give Christ with all his righteousness, and shal not we improve them? Let us use this righteousness in all temptations.

Vse.

tations. Let us pleade it to God himselfe, when hee seemes to be our enemy. Lord thou hast ordained a righteousness, the righteousness of Christ, that hath given full satisfaction to thy justice, and he hath given me a title to Heaven: howsoever my soule be in darkness, yet Lord I come unto thee in the name of my Saviour, that thou wouldest perswade my soule of that righteousness. I would glorifie thy Name. Wherein wilt thou be glorified? In mercy or justice? O in mercy above all. I cannot glorifie thee in thy mercy, unlessse thou perswade me of the righteousness of Christ. Can I love thee except thou love me first? Canst thou have any free and voluntary obedience from me, unlessse I be convinced that

Christ is mine? Now Lord I beseech thee, let me be such as thou maist take delight in. Beloved, since we have meanes of such a gift, let us never rest till we have it. If Satan set upon us, hold this out, if hee tell thee thou art a sinner, tell him I have a greater righteousnesse then my owne, even the righteousnesse of God-Man, I have a righteousnesse above all my unrighteousnesse. Satan saith God is displeased with me, I but he is more pleased with me in Christ, then displeased with me in my selfe. Satan saith I have sinned against God, I but not against the remedy, send Satan to Christ. O but thou hast a corrupt nature that makes thee run into this sin and that sin; but there is a spring of mercy in God, and an over-running

running fountaine of righteousness in Christ, an overflowing sea of the blood of Christ. Therefore let us labour to improve this righteousness of Christ to God and Satan and against all temptations, yea against our own consciences; I am thus and thus, yet God is thus and thus; all his Attributes are conveyed to me in Christ. Let us exalt God and Christ, and set up Christ above our sinnes, above any thing in the world, as *S. Paul*, who counted all things dung and drosse for the excellent knowledge of Christ. You will aske me, How shall wee know whether we be convinced of this righteousness or no? I answer, we may know by the Method Christ uses in convincing; First, he convin-

Quest.

Answ.

ces of sinne and then of righteousness; for a man to catch at righteousness before he be convinced of sinne, it is but an usurpation; for the Holy Ghost first convinces of sin.

Quest.

Ans.

Therefore you have many perish because they never were abased enough. Beloved people are not lost enough, and not miserable enough for Christ, and not broken enough for him, and therefore they go without him. But how shall I know that the Holy Ghost hath convinced me enough of sinne, so that I may without presumption apply the righteousness of Christ unto myselfe? Onely thus, if the Holy Ghost have discovered my sinfull condition of nature and life, so as to worke in me an hatred of sinne, and to alter my
bent

bent another way, and so make Christ sweet unto me, then I am sufficiently convinced of sinne.

This in answer to that Question by the way. To returne in the next place, I may know I am convinced throughly of the righteousness of Christ by the witnesse and worke of the Spirit. The Spirit brings light, and faith, the worke of the Spirit hath a light of its owne, as I know I beleeve, when I beleeve, but sometimes we have not the reflect act of faith whereby to evidence our owne graces to our selves, but ever he that is convinced of the Spirit of God, his heart will be wrought to beare marveilous love to God; upon this apprehension, that God is mine, and Christ is mine,

mine, the soule is constrained to love, whereupon ensues an enlargement of heart & a prevalency of comfort above all discomfort, for love casteth out feare. This one comfort that our sinnes are forgiven and that we have right and title to Heaven, when the soule is convinced of this it is in a blessed condition, then what is poverty and what is imprisonment? not worthy to be reckoned in respect of the glory that shall be revealed.

Againe, where the Holy Ghost convinces enough, there is inward peace and great joy sutable to the righteousness. As the righteousness is an excellent righteousness of God-Man, so that peace and joy that comes from it is unspeakeable peace and joy:
So

So that then the heart sees it selfe instated in peace and joy, as you have it, *Rom. 5.* *Being justified by faith wee have peace towards God,* not onely inward peace and joy, but a peace that will shew it selfe abroad, a glorious peace, a peace that will make us glory, verse 3. *We glory in tribulation.* A hard matter to glory in abasement: not onely so, but we glory in God, God is ours, and Christs righteousness ours; when Christ hath satisfied Gods wrath, then wee may make our boast of God.

Againe, where this conviction of righteousness is, it answers all objections, the doubting heart will object this and that, but the Spirit of God shewes an All-sufficiency in Christs

Christs obedience, and that sets the soule downe quietly in all crosses, and calmes it in all stormes in some degree. Where the soule is convinced of the righteousness of Christ, there the conscience demands boldly; *It is God that justifies, who shall condemne? Is it Christ that is dead and risen againe and sits at the right hand of God; Who shall lay any thing to the charge of Gods chosen.* So that a convinced conscience dares all creatures in Heaven and Earth, it works strongly and boldly. I shall not need to inlarge this, you know whether you are convinced. To end the point, I beseech you labour to live by this faith, heere is an evidence if we can live by it; How is that? Every day to make use of

Vse.

of the righteousness of Christ,
as every day we run into sinne.
Be sure we have our consciences
sprinkled with the blood
of Christ, that as we increase
new guilt, so we may have a
new pardon, therefore every
day labour to see God as re-
conciled, and Christ as our
Advocate with the Father.
Christ is now in Heaven, if we
sinne, make use of him, this
should be the life of a Christi-
an, to make use of Christs
righteousnesse; when you finde
nature polluted, goe to God,
and say, Lord my nature
though fowle in it selfe, yet is
holy and pure in Christ, Hee
tooke the weakenesse of the
humane nature unto him that
hee might communicate the
worth and efficacy of his di-
vine nature unto me, and for
my

my actions I am a sinner, but Christ hath fully discharged all my debts, and is now in Heaven, hee hath performed all righteousness for me. Look not upon me as in my selfe, but looke upon me in Christ, He and I am one. This should be every daies exercise to see our selves in Christ, and so see him and our selves one. I should enlarge the point further, but I will speake a word of the reason.

What is the reason? why the Comforter may and shall convince of righteousness? *Because I goe to the Father;* what strength is there in that reason? why this, Christ took upon him to be our surety, and hee must acquit us of all our finnes ere he can goe to his Father? If one sinne had beene

bee ne unsatisfied for he could not have gone to his Father, but now he is gone to his Father, therefore all our sinnes are satisfied for, so that now the Ascension of Christ is a sufficient pledge to me that my person is accepted, and my sinnes pardoned, because he is gone to his Father to appeare before the Father for us, which he could not have done, had he not fulfilled all righteousness.

But wherefore did he go to the Father? why, to make application of what he had wrought. If Christ should not have gone to the Father, hee could not have sent the Holy Ghost to us. Therefore there is great use of this going to his Father. Satan pleads before God wee are such and such, I but saith Christ

Christ I have shed my blood for them, and there hee perfumes all our weake prayers; if wee were not imperfect what need we a Mediator in Heaven. Therefore he is gone to Heaven to disanull all Satans accusations, and to provide a place for us; die when wee will, our place is ready.

Then againe hee is gone to the Father, to cloath us with a sweet relation, to make the Father our Father. For he saith, *Iohn 12. 17. I goe to my Father and to your Father;* So that he is not ashamed to call us Brethren, by vertue of this we may goe to God and call him Father, & when we die we may without presumption say, Father into thy hands I commend my spirit, for the Father

ther loves us as hee loved Christ, with one and the same love, though in a farre different degree. What a comfort is this, that when we die, we goe to our Father that is better then any earthly Father; Therefore it should joy us when the time of our departure comes: We see old *Isaiah* when hee saw the Chariots come out of *Egypt*, how his heart leaped because he should go to see his Sonne *Ioseph*: So when death is sent to transport us to Christ, to Heaven, had wee a strong faith we should be exceeding glad.

And let us learne here the art of faith from Christ, *I goe to the Father* faith hee, there was a great deale of time yet to passe no lesse then forty daies

daies after his Resurrection before he went to the Father, yet he saith, I goe to the Father, to shew that faith presents things future as present; faith sees Heaven as present, and the day of judgement as present, and doth affect the soule as if they were now existent. If we had a Spirit of faith it would thus present things farre off as nigh at hand. Therefore when we meet with any thing that may make our way to Heaven seeme long or troublesome, exercise your faith, and make your terme present to your spirits though remote from sense, say I go to the Father, what though I goe through blood and a shamefull death, yea perhaps a tormentfull death: yet I goe to the Father;

ther; when a man is once perswaded that God is his Father in Christ, it will make him walke to Heaven before his time.

Let us make Use of this point of Christs going to the Father. Beloved, there is not a point of Religion but hath a wonderfull spring of comfort, and it is want of faith that we doe not draw more comfort from them. When therefore we part with our friends by death, thinke they are gone to their Father. If yee loved mee faith Christ, yee would rejoyce, because I said *I goe to the Father*. If wee love our friends, wee should rejoyce when they die; Beloved, this should comfort us, Christ is gone to his Father, O what welcome was there
of

of Christ when he came into Heaven, the same welcome will there be when we goe to the Father? How joyfull intertainment shall we have of the Father and the Sonne? Therefore death should not be troublesome to us, say Christs righteousness is mine, therefore I know I shall goe to the Father, what care I then what kind of paines I goe through. If a man be going to a desired place, howsoever the way be troublesome, the sweetnesse of the end will make him forget the discouragements of his passage. Perhaps we must wade to Heaven through a Sea of blood, it matters not, the end will recompence all, though wee lose our limbes by the way: It is better to
limpe

limpe to Heaven, then dance
to Hell.

FINIS.